TWENTY YEARS AFTER

INTERNATIONAL CONFERENCE OF CHRISTIANS AND JEWS

1966

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TWENTY YEARS AFTER

Reports and Recommendations
of the
International Conference
of
Christians and Jews

Newnham College, Cambridge
7th — 15th August, 1966

Organised by

THE INTERNATIONAL CONSULTATIVE COMMITTEE
of
ORGANISATIONS FOR CHRISTIAN-JEWISH CO-OPERATION

Chairman: Herr Kurt Pordes
Secretary: The Revd W. W. Simpson
Treasurer: The Revd J. E. Sexton

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TWENTY YEARS AFTER

An Account of the Conference
by the two Chairmen:

The Rt. Hon. Sir Seymour Karminski, P.C.
The Revd. William W. Simpson, O.B.E.

IN 1946 THE FIRST INTERNATIONAL CONFERENCE of Christians and Jews ever to be organised took place in Oxford. At that time, there were but five national Councils of Christians and Jews in existence and the Conference Report had, as a necessary piece of explanation, to be prefaced by the 'Story of the Conference' – an account of its origins in the National Conference of Christians and Jews of the United States and of the considerations which led the Council of Christians and Jews in Great Britain to co-operate in the venture. It was recognised at that date that the war so recently ended was only a symptom of a deep-seated and universal spiritual disorder, and it was acknowledged that Christians and Jews, by virtue of their common ideals, would have a unique contribution to make throughout the post-war world towards the rebuilding of human society.

The 1946 Conference, among its main considerations, discussed the legal safeguards necessary to preserve religious freedom, and the concept and claims of justice. But perhaps its most significant contribution was the formulation of the 'Fundamental Postulates of Christianity and Judaism in Relation to Human Order', a set of six precepts governing social and religious relations which were accepted unanimously by Christian and Jewish delegates alike.

Since 1946, and largely as a result of the impetus given by that Conference, Councils of Christians and Jews have sprung up and developed all over Europe, in Canada and Australia, and throughout the United States of America, Central and South America. 'Twenty Years After', therefore, revealed a very different picture: that of a network of active Councils, deeply involved in the tasks of education and dialogue, and instrumental within their own countries in affecting the climate of opinion on Christian-Jewish relationship. In addition, the ideas and thinking generated by the 1946 Conference, and by a further International Conference held at Seelisberg in Switzerland in 1947, began to make themselves felt in Europe and in wider fields, and it is perhaps not too much to claim that their influence is in part reflected in the New Delhi Statement on anti-

semitism of the World Council of Churches in 1961 and in the 1965 Vatican Council Declaration on the Church and the Jewish people.

The present International Conference of 1966 – held on this occasion in Cambridge – brought together a distinguished group of representative leaders from Protestant, Roman Catholic and Jewish bodies who had central responsibilities for implementing programmes to advance Christian-Jewish relations. A full list of delegates and their countries of origin will be found in Appendix ii on page 23.

The Conference worked in four Commissions. It discussed the implications of the two statements mentioned above; the opportunities and limitations of Christian-Jewish dialogue; current trends in the resurgence of racial and religious intolerance, with special reference to neo-Nazism, and, fourthly, the educational task in the achieving of sound community relations. Also faced and discussed throughout the sessions were such delicate issues outstanding between Christians and Jews as conversion, antisemitism, the Christian misconceptions about Rabbinic Judaism, and the idea of the chosen people. The Conference pointed toward constructive new possibilities and marked perhaps the first occasion on which Protestant and Roman Catholic leaders have joined together in acknowledging publicly the part played by Christians in contributing to the anti-semitic outrages of the 19th and 20th centuries. It called for a 'more adequate expression by the Churches of penitence and contrition in the face of the sufferings inflicted upon the Jewish people'. It also acknowledged the misunderstandings and misconceptions entertained within the Jewish community in appraising Christianity. It defined a common ground for 'dialogue' which steered carefully between the extreme positions of both communities. Finally, it elaborated a variety of specific programmes in education and social action to 'overcome past misunderstandings' and 'to increase inter-religious harmony'.

In commending the findings of the Conference (see Conference Message on page 10) to all concerned with Christian-Jewish understanding, members were conscious that the Conference had been of great importance in a number of differing ways. Not only were lines of future development laid down, but a real sense of coherence emerged among the many and varied groups represented. In recent years there has emerged in Europe an International Consultative Committee of organisations concerned with Christian-Jewish co-operation which was mainly responsible for the convening of this Conference. One result of the Conference has been the strengthening of links between this Committee and Councils in the United

States, in Canada, and with the Inter-Faith Committee in Israel. There was a mutual recognition between those from Europe and those from further afield of the inter-dependence of this whole movement towards Christian-Jewish understanding.

Perhaps, however, the most impressive immediate result of the Conference was its success as an exercise in dialogue. There was a general awareness of this throughout the Conference – a recognition that, however opposite the points of view expressed, discussion had not only been completely honest and open but had touched depths in Christian-Jewish relationship only rarely possible in a large gathering.

The results of a Conference are always difficult to assess – but 'by their fruits ye shall know them'. The International Conference in Cambridge in 1966 clarified the views of a number of community leaders on the subjects under discussion, brought together in an appreciative understanding workers in the field of Christian-Jewish relations from various parts of the world, and set down a programme of priorities which will be appropriate for the next decade at least.

Those who participated, and those who were not present but read this Report, may well feel they have a blue-print for the future.

S. E. KARMINSKI
WILLIAM W. SIMPSON

July, 1967

GREETINGS FROM . . .

His Grace the Lord Archbishop of Canterbury:

I send my greeting to the International Conference of Christians and Jews. I hope that it will be fruitful in greatly strengthening the co-operation of the adherents to Christianity and Judaism in their understanding of the ethical and cultural problems of our time and in those actions which set forward righteousness, justice and brotherhood.

I wish the Conference great blessing.

The Moderator of the General Assembly of the Church of Scotland:

I find it most encouraging to learn of the International Conference of Christians and Jews being held in Cambridge. I become more and more convinced that the real alignment of opposing forces in our world today is not between Christians of different denominations, or between Christians and Jews, but rather between those who hold that view of the Majesty of God which is shared by Jew and Christian alike and those who deny any such belief. Our world is suffering bitterly from the loss of the sense of the importance and dignity of each individual human being as a child of God and the increasing denial in so many areas of life of our responsibility to God for the gifts he has entrusted to us.

I send my sincere good wishes for the success of the Conference and trust that it will do much to recover and reinstate these essential principles of worthwhile human living.

His Eminence the Cardinal Archbishop of Westminster:

Please tell those attending the International Conference of Christians and Jews in Cambridge that they have my warmest good wishes.

You know that we have recently formed in London an Ecumenical Commission under the chairmanship of Mr. Christopher Hollis with the object of developing ecumenical relations between the Jews and ourselves. This is a practical illustration of my deep interest in this question.

The Moderator of the Free Church Federal Council:

I learn with great interest of the forthcoming International Conference of Christians and Jews. Will you convey to the Conference my warmest good wishes in its deliberations.

I write primarily as Moderator of the Free Church Federal Council and therefore as one who is privileged to be included, for the time being, in your presidium; but I hope I may also express my personal concern in the great matters to be considered at the Conference. You may recall that in my previous service with the World Council of Churches the question of the relationship between the faith and practice of Christians and Jews was of special interest to me, and it so happened that I had some responsibility for the drafting of the New Delhi Statement.

I venture to recall this because I can also add with confidence that the Free Church Federal Council for which I now speak would wish me to express its good wishes with equal warmth and with the same earnest desire that out of our common heritage Christians and Jews may speak a timely word to this generation.

The Chief Rabbinate in Commission:

The Chief Rabbinate in Commission are pleased to send greetings and good wishes to the International Conference of Christians and Jews. They are very conscious of the significant influence which this Conference is bound to have on the future course of Jewish-Christian relationships in many parts of the world.

The Conference, during its deliberations, will no doubt give consideration to those areas of human activity that must concern the adherents of all faiths. In the social and economic, the ethical and cultural fields, the various faith communities have ample scope for demonstrating the relevance of religious and spiritual values to the current problems facing mankind. Conversations on these vital topics can be all the more fruitful if based on the recognition that there are certain fundamental religious principles of belief and doctrine that lie beyond the boundaries of inter-faith discussion.

We pray that your labours will contribute to the growth and deepening of understanding and harmony of which humanity stands in such dire need in our days.

The Central Religious Council of Jews in Bulgaria:

We are grateful for your invitation to attend the International Conference in Cambridge and we salute your inspiring and humanitarian initiative in promoting it. We always welcome any activity which will bring together different members of the human race in order to combat racialism and antisemitism. For several

centuries the Jewish people in Bulgaria have lived amicably with the Roman Catholic, the Protestant and the Orthodox Churches. Allow me to send every good wish for the success of your conference, that it may promote belief in God our Father.

The Chief Rabbi and President of the Federation of the Jewish Communities of the Socialist Republic of Rumania:

Because of personal reasons and much to my regret, I shall not be able to attend this interesting meeting.

I herewith wish you the most of success in your blessed work for the establishing of close friendship between the Jewish-Christian churches, and herewith express my full adhesion to the activity you are undertaking for the achievement of this noble goal.

I hope that in the future I shall be able to take an active part in your work.

The Chief Rabbi of Moscow:

In the name of the Lord

Yehuda Leib son of Rabbi E. S. of blessed memory, Levin, Rabbi and Head of Moscow's Seminary, 27th of Iyar, 17.5.66 in Moscow:

To the members of the International Conference of the believers in Mosaic Law and the believers in the New Testament:

I am overjoyed that you saw fit to inform me of your important conference, which will take place with G–d's help in Cambridge from 7th–15th August this year. Heartiest thanks to you for this.

From the depth of my heart I convey my sincere blessing to your important conference and wish you great success for fruitful deliberations in your great enterprise.

Let us not forget the saying of the Prophet:

'*Have we not all one father? hath not one G–d created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*' (Malachi 2, 10)

Your distinguished Conference will not only produce, without doubt, fruitful results designed to strengthen the ties between Judaism and Christianity, but will improve the protection of peace in the world.

And I pray to our Father in Heaven that he may send his blessing and peace to your Conference and unto all the nations of the world so that complete and stable peace, love and fellowship may reign between people and people, religion and religion and among the human race.

May the Prophet Isaiah's vision be realised all over the world: *. . . and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'* (Isaiah 2, 4)

Yehuda Leib son of the great Rabbi Eli Shmuel of blessed memory, Levin, Rabbi and Head of the Moscow Seminary.

The Confraternidad Judeo-Cristiana de Chile:

Since the foundation of the Confraternidad Judeo-Cristiana de Chile in April 1965, the conclusions of the International Conference at Seelisberg have been written into our Constitution, for we whole-heartedly support all declarations which seek to promote fraternity between the different members of the human race. We shall follow very closely the findings of your Conference and hope they will be crowned with success.

The Confraternidad Judeo-Cristiana de Costa Rica:

The program and topics to be discussed at the International Conference are of great interest to us and we give them our special attention. With the impossibility of being represented we would like to receive complete and detailed information on the notes, conferences and ideas discussed at the Conference, which will greatly serve us. We feel a better and more frequent communication between us will strengthen our common cause for the better understanding and brotherhood of Christians and Jews. We have the same motivation and therefore can act in the same manner to accomplish our purpose.

The Confraternidad Judeo-Cristiana de Costa Rica sends greetings to you and the distinguished delegates at the Conference.

The World Congress of Faiths:

Please will you convey to the members of your consultation the good wishes of the Executive Committee of the World Congress of Faiths. May God bless your meeting and prosper your efforts to promote understanding between men of different faiths and races.

CONFERENCE MESSAGE

This Conference of Christians and Jews, meeting under the auspices of the International Consultative Committee of Organisations for Christian-Jewish Co-operation, and representing a wide range of religious and educational organisations in Austria, Canada, France, Germany, Holland, Israel, Italy, Switzerland, the United States of America and the United Kingdom, has had under review the developments which have taken place in the field of Jewish-Christian relations since the first International Conference of Christians and Jews met in Oxford twenty years ago.

Working through four commissions the Conference has considered the implications of Declarations by the World Council of Churches in 1961 and the Vatican Council in 1965 on the relations between the Churches and the Jewish people; the meaning of dialogue between members of different religious traditions; some current trends in the resurgence of racial and religious intolerance, and the educational task in the development of sound community relations.

The Conference warmly welcomed the Declarations by the Vatican Council and the World Council of Churches because of their evident desire to improve Jewish-Christian relationships, and because they contain much that can be helpful in furthering mutual understanding and respect. At the same time the Conference recognised in them first, an acknowledgment at leadership level of the part played by Christians in their attitudes towards and their treatment of Jews in preparing the way for the political exploitation of antisemitism in the 19th and 20th centuries; and secondly the evidence of a desire to make amends for this unhappy past by the development of a new relationship with Jews in the present.

In welcoming these Declarations, however, the Conference stressed the need for clarification of certain points (enumerated in the report of the first commission) and the Christian members of the Conference asked for a more adequate expression by the Churches of penitence and contrition in the face of the sufferings inflicted upon the Jewish people.

The part to be played by experience already gained in fraternal dialogue, in combined study and in joint social action in the development of mutual understanding and respect between Christians and Jews was carefully considered. The Conference felt that in the further exploration of the Jewish-Christian dialogue its compelling advantages outweighed the dangers of abuse.

The Conference unanimously condemned in the most forthright terms all forms of racial and religious bigotry in all parts of the world and also stressed the need for the utmost vigilance and action in the fields of legislation and education. Only an active, alert, and well-informed public opinion can combat these evils.

Paramount importance was attached to the rôle of education at all levels and in all fields of community life. Particular emphasis was laid upon the need to train teachers in the skills that would enable them to prepare their students to meet the moral and spiritual no less than the technological requirements of life in the pluralistic and affluent societies of the West.

In commending the findings and recommendations of the Conference to the earnest consideration of all who are concerned with relationships between Christians and Jews the members of the Conference expressed their deep sense of privilege in having participated in what they felt to have been an outstanding experience of true dialogue. They have shared frequently differing points of view with complete mutual confidence and in a spirit of charity which they maintained derives from their united desire to know and to do the will of the one God whom both are bidden to love with all their heart, with all their soul and with all their might.

Commission No. 1

THE IMPLICATIONS OF THE STATEMENTS ON THE CHURCH AND THE JEWISH PEOPLE BY THE WORLD COUNCIL OF CHURCHES (NEW DELHI, 1961) AND THE VATICAN COUNCIL (1965).

Co-Chairmen:
The Very Revd. Martin Sullivan (U.K.)
Father W. Eckert (W. Germany)

This commission having considered the implications of the statements on the Church and the Jewish people by the World Council of Churches (New Delhi, 1961) and the Vatican Council (1965), welcomes the evident desire to improve Jewish-Christian relationships, recognises that each statement in its own setting is of historic importance and considers that they contain much that can be helpful in furthering mutual understanding and respect between Christians and Jews. The commission expresses the hope that the practical implementation of this high purpose will be on as wide a basis as possible.

With a view to achieving such implementation the commission recommends:

I. 1. That in education the problem of Jewish-Christian relationship be not treated as an isolated subject but set in the context of other problems of group relationships.

2. That those engaged in teaching and the training of teachers be encouraged to include the use of authentic Jewish sources. To this end it is desirable that national organisations of Christians and Jews should produce lists of such sources, or direct attention to lists already in being.

3. That a precis of the findings of the Frankfurt experiment where Roman Catholics and Jews came together to discuss mutual relationship should be circulated in order to encourage similar experiments in other areas.

II. That the International Consultative Committee should recommend to all organisations for Christian-Jewish co-operation the study and discussion of the New Delhi and Vatican Statements.

III. 1. That the International Consultative Committee arrange for a continuing study by qualified experts of matters in the statements which require clarification. Among these is the structure of paragraphs 2, 3 and 4 of the Vatican Declaration on the Relationship of the Church to non-Christian religions. Here, in enumerating some of the '. . . ways of conduct and of life . . . precepts and teachings which . . . often reflect a ray of that Truth which enlightens all men' (Para 2) as found in Hinduism, Buddhism (Para 2) and Islam (Para 3), the Declaration rightly uses terms of reference which are intrinsic to those three religions. It is therefore not clear why in speaking about Judaism it does not use its own intrinsic terms of reference, but terms which are alien to Judaism, some of which are unacceptable to Jews and are even rejected by them.

Thus, regarding Hinduism, the Declaration emphasises the value of the Hindu way of contemplation, its myths and searching philosophical enquiry, and its search for freedom through ascetical practices. Regarding Buddhism, the Declaration emphasises its realisation of the radical insufficiency of this changeable world, and the ways by which men may be able to acquire the state of perfect liberation. Regarding Islam, the Declaration emphasises the common denominator between Christians and Moslems, and '. . . though they do not acknowledge Jesus as God' (Para 3), all are asked 'to forget' the quarrels and hostilities which have arisen between these two religions in the course of centuries. On the other hand, although the Jews do not recognise the distinction between an old and new covenant, nevertheless Christians are defined as 'the People of the New Covenant' and the Jews as 'the People with whom God concluded the Ancient Covenant'.

2. Regarding the use of different terms when designating the Jewish People, the question arises as to what is meant in the Declaration by the term 'Jews'? This question becomes even more profound, if one considers that in the Declaration the Jews are referred to:

(a) as the 'Chosen People', when reference is made to pre-Christian times;

(b) solely as 'the Jews' (sometimes, though rarely, 'the Jewish People') when reference is made to post-New Testament times or to those who did not accept Jesus Christ.

In what sense then, is contemporary Jewry thought of as being 'chosen'? What is the continuing religious significance of Judaism after Christ? Is a distinction made between Judaism as a religion and the Jews as a people, and if so, how does this conform to Judaism's own understanding of itself?

3. Since the Council has decried explicitly '. . . hatred, persecutions, displays of antisemitism directed against Jews at any time and by anyone', may we now also expect a clear expression of repentance and a search to make atonement regarding those events in the history of Christian-Jewish relationships which are contrary to the spirit of this document.

4. Turning to the New Delhi Statement, the commission notes with pleasure its denunciation of antisemitism and the factors leading to it, and looks forward to a further formulation and clarification of the theological understanding of the Jewish-Christian relationship.

For example two statements needing clarification are:

(a) In combining the denunciation of antisemitism with the pronouncing of the hope that Christians and Jews will share '. . . the best which God has given us in Christ' (Section 2), the impression may unintentionally be given that the primary motive for combating antisemitism is the desire to make Christian witness more acceptable to the Jews.

(b) What is the theological or eschatological significance, and what are the practical implications of the words 'not yet' in the statement that 'Jews were the first to accept Jesus, and Jews are not the only ones who do not yet recognise him'?

Commission No. 2

THE OPPORTUNITIES AND LIMITATIONS OF CHRISTIAN-JEWISH DIALOGUE

Co-chairmen:
The Revd. Roland de Corneille (Canada)
Rabbi Marc Tanenbaum (U.S.A.)

The Second Vatican Council, the World Council of Churches, and a number of Jewish bodies have recently called Christians and Jews to overcome past misunderstandings and to work together in friendship.

In response to these calls this Conference commends dialogue as a way for Jews and Christians to come into an open relationship based on unconditional respect for the integrity of the conscience and for the freedom and uniqueness of each participant.

The dialogue of which we are speaking is a dialogue between persons. It is an attitude to life, not a mere technique. It is a relationship which has been found in experience to be capable of deepening the spiritual life of all participants alike, for each is given in dialogue full opportunity to express his own position in all freedom. It has proved an enrichment of their faith in God to committed Jews and Christians, and has dispelled many misunderstandings of each about the faith and practice of the other. We believe that it is not only consistent with our several loyalties to Church or Synagogue, but that it also increases inter-religious harmony as we face together the problems and needs of our changing world.

Recognising that past relations between Jews and Christians have been marked by tragic suffering and persecution, the dialogue between them should be especially sensitive in avoiding any attempt to undermine the beliefs of any of the participants.

Instead, proclaiming their shared faith that man is created in the image of God, Jews and Christians should seek through the dialogue to promote a deeper understanding of the purpose of God for His creation which should issue in greater righteousness, justice and love among men.

To realise these objectives this commission recommends that on the local, national and international levels, Christian and Jewish institutions should:

1. provide as a matter of urgent concern more adequate resources in money and personnel to intensify work in every aspect of the Christian-Jewish dialogue;

2. give more attention to the relationship of Christians and Jews in scholarship, particularly in the fields of theology, biblical studies and history;

3. explore the possibilities of more effective liaison between such institutions;

4. respond to opportunities for joint social action.

Commission No. 3

THE CHALLENGE OF IDEOLOGICAL DIFFERENCES

with special reference to neo-Nazism

Co-chairmen:
C. C. Aronsfeld (U.K.)
Dr. Z. Shuster (U.S.A.)

The present world situation with reference to minority groups fills us with concern. We note in some parts of the world a resurgence of bigotry, antisemitism and racial discrimination. In some countries the situation is acute. In other countries the dangers may be latent but if we are to learn anything from history the lesson is that we must all be alerted to the importance of vigilance in preventing the growth of such movements wherever and whenever they appear. In the face of these dangers the risk of over-estimation is far less than the risk of under-estimation.

It had been hoped that the defeat of Nazism would see the end of racial and religious persecution, discrimination and defamation. Unhappily that has not proved to be the case. We recognise that in contradistinction there are elements in each country struggling valiantly against recurrences of this evil. Particular emphasis should be given to the contribution now being made by the co-operative efforts of many religious bodies, both at the highest levels and locally, in spreading the principles of human dignity, both of the individual and of the group.

A major problem is the mass indifference of those whose civic and religious convictions are not firmly linked with recognition of the inalienable rights of the human person. Among the factors contributing to this state of affairs are a decline in public morality, a widespread ignorance of the cultural and religious life of other groups, passivity and the lack of civic consciousness and responsibility.

Legislation against discrimination and incitement to hatred such as the British Race Relations Act and similar measures now being proposed in Austria, Canada and other countries can help, but no law can be a substitute for the citizen's initiative in vigorously resisting every attempt to undermine the democratic structure of society. It is also felt that legislative measures where they exist will

fail unless they enjoy the active support not only of the courts and law enforcement agencies but also the full support of public opinion.

Of paramount importance is the formation of attitudes through all educational processes among all segments of the population in addition to formal school education. The basic principle of the sanctity of the individual and the equality of all must be part of the educational goals on all levels and by all means of communication. Only a deep attachment to these principles would mobilise the majority of the citizenship against those elements who desire once again to raise the spectre of racial and religious hatred.

It is incumbent upon the social and educational bodies in each country to develop programmes of education which will instil in the minds of all citizens the fundamental principles set out in the Universal Declaration of Human Rights. We also call upon international bodies such as UNESCO, the Council of Europe and others to co-operate in the exchange of ideas about the methods to be applied for this purpose.

Commission No. 4

SOUND GROUP RELATIONS— THE EDUCATIONAL TASK

Co-chairmen:
A. I. Polack (*U.K.*)
Rabbi N. P. Levinson (*W. Germany*)

All of the members of our Commission have enjoyed long and varying experience in the field of education. We were thus able quickly to adapt ourselves to the task of finding common denominators both of objectives and techniques.

We came to the view without difficulty and with unanimity that our discussions could with advantage range over three areas:

(a) How far have educational programmes and techniques in different countries adapted themselves to contemporary needs?

(b) In what ways and to what extent has education brought about a better climate of understanding between Christians and Jews?

(c) What, if any, has been the impact of Christian-Jewish co-operation on the sociological field of education?

We were assisted in our study of this broad and complex problem by a brief review from experienced field workers in Europe, the United States and Canada. We realised that in different countries difficulties and inhibitions were often created by the operation of law and its interpretation. There was a recognition that since the 1961 Resolution of the World Council of Churches on antisemitism and the Vatican Council Declaration of 1965 on the Relation of the Church to non-Christian Religions the whole scene and atmosphere have changed. There are now, in our view, presented to workers in this field new possibilities of education and relations far beyond our previous vistas.

Substantially the educational task remains what it has always been. It is to help to lay the foundations of a humane and tolerant outlook in the minds of all people, especially of the young, on the basis of the fundamental belief held by Christians and Jews alike that all men are created in the image of God. For this we have always

striven, but today we have been given the opportunities to face a new challenge. This is to a large extent due to technological and economic trends which have produced our present complex multi-cultural, multi-racial society.

Ignorance and misconceptions have hitherto bedevilled our efforts. The encouragement to fight and defeat these ills lies in the ecumenical incentive given to us to teach to all and at all levels the facts and truths with regard to the history, beliefs, teachings and practices of these two great religions.

We feel that the Achilles' heel of the approach to our task is the lack of suitably trained teachers and the lack of opportunity to utilise trained teaching at all levels of age and educational effort. Whilst it is true that home influence and atmosphere are perhaps the greatest factors in the moulding of character it is idle to expect beneficial results in this crucial stage of the lives of a new generation unless education in the field of our survey is continuous and competent.

We are therefore appending a number of suggestions for consideration and discussion, as to the method whereby to an extent our thoughts and aspirations for action may be implemented.

APPENDIX TO COMMISSION NO. 4

(a) Christians and Jewish pupils, students and members of youth organisations should be encouraged to become acquainted with the tenets and history, not only of their own religions, but also those of other great religions of the world.

(b) Every pupil should receive some instruction as to the nature of the human species and the society of which man is a functioning part.

(c) Teacher training programmes should be carefully planned with the object of training teachers in the techniques necessary for the carrying out of the above proposals.

(d) The time seems to have come when joint thinking as to the continuous organisation of inter-denominational meetings at University level should be encouraged.

(e) Special attention should be given to these matters in theological training of every kind.

We suggest (inter alia) for the implementation of the above:

1. The formation of Christian-Jewish committees to act in consultation with educational authorities at all levels.

2. The need for mixed commissions:
   (a) To examine existing text-books in order to eliminate any possible sources of misconception and prejudice.
   (b) To list suitable text books.
   (c) To suggest and where necessary press for the writing of new books.

3. The provision in libraries of reading lists and reading matter on the widest possible appropriate scale.

4. The creation of panels of lecturers which may in defined districts be an immediate source of supply for visiting lecturers, brains trusts, teach-ins, school conferences and the like.

5. Arrangements for visits to places of worship such as Churches, Synagogues and Mosques so that those attending may have the ritual and symbols of worship explained to them not least in terms of history.

6. The provision of films, film-strips and recordings.

7. The construction of travelling exhibitions illustrating the history, customs, worship and cultures of different religious and racial groups.

8. The above proposals should be adapted to the needs of adult education as appropriate to different countries, including opportunities in the mass media.

APPENDIX I

LIST OF SPEECHES, LECTURERS AND REPORTS

I. SPEECHES OF WELCOME:

The Vice-Chancellor of the University, Mr. A. L. Armitage, J.P., President of Queens College.

The Mayor of Cambridge, Councillor M. W. Bradford, J.P.

The Vice-Principal of Newnham College, Miss Sheila Edmonds.

OPENING ADDRESS:

The Rt. Hon. Sir Seymour Karminski, P.C.

II. LECTURES ON CHRISTIAN-JEWISH UNDERSTANDING SINCE 1946, AND THE FUTURE PROSPECTS:

(*a*) *The Roman Catholic Viewpoint*
Mr. Christopher Hollis, Educationalist, Politician and Author (U.K.).

(*b*) *The Protestant Viewpoint*
Professor Roy Eckardt of Lehigh University (U.S.A.).

(*c*) *The Jewish Viewpoint*
Rabbi Dr. J. B. Agus, Beth El Congregation, Baltimore (U.S.A.).

III. LECTURES ON RECENT DEVELOPMENTS IN JEWISH-CHRISTIAN RELATIONS IN ISRAEL:

(*a*) *The Christian Viewpoint*
The Revd. Peter Schneider.

(*b*) *The Jewish Viewpoint*
Dr. Uriel Tal.

IV. REPORTS ON MINORITY, RACIAL AND RELIGIOUS PROBLEMS IN U.S.A., CANADA, AND EUROPE:

The Revd. Edward H. Flannery (U.S.A.).
Rabbi Marc Tanenbaum (U.S.A.).
The Revd. Dr. R. C. Dodds (U.S.A.).
The Hon. Mr. Justice Batshaw (Canada).
Herr Kurt Pordes (Austria).
M. Jacques Nantet (France)

Fr. Dr. Willehad Eckert, O.P. (Germany).
The Revd. K. H. Kroon (Holland).
Professor A. Neppi-Modona (Italy).
Mrs. Ellen Roth (Switzerland).
The Revd. W. W. Simpson (United Kingdom).

V. SERMONS:

(a) On the Sabbath morning at the Cambridge Synagogue Rabbi Marc Tanenbaum.

(b) On the Sunday morning at St. Edward's Church The Revd. Dr. James Parkes.

APPENDIX II

LIST OF DELEGATES, THEIR ADDRESSES AND COUNTRIES OF ORIGIN:

AUSTRIA:

Fr. Piet Fransen, S.J., Sillgasse 6, A-6020, Innsbruck.
Sister Marie Hedwig, N.D.S., Burggasse 37, 1070 Vienna.
Dr. George Molin, A-8052, Handelstrasse 36/9, Graz.
Dir. Ing. Kurt Pordes, Bäckenbrünlgasse 5/4, Vienna 1180.
Fr. Suitbert Siedl, D.D., Monastery of Discalced Carmelite Fathers, Landstrasse 33, A-4020 Linz.
Fr. Nikolaus Vielmetty, Karlskirche, Kreuzherrengasse, 1040 Vienna.

CANADA:

The Hon. Mr. Justice Harry Batshaw and Dr. Anne Batshaw, Judges Chambers, Superior Court, Montreal, P.C.
The Revd. Roland de Corneille, 183 Hillhurst Boulevard, Toronto 12, Ontario.
Mr. Louis Herman, Q.C., and Mrs. Louis Herman, 100 Adelaide Street West, Toronto 1, Ontario.

France:

Sister M. Alphonsa, N.D.S., 61 rue Notre-Dame-des-Champs, Paris 6e.
M. Yves Chevalier, 142 Castle Road, Northolt, Middlesex, England.
M. Charles Favre, 33 Cours de la Liberte, Lyon 3e.
Fr. Michel de Goedt, 1 rue Pere-Jacques, 77 Avon.
Fr. Jacques Maigret, 25 rue du Cdt Jean Duhail, 94 Fontenay-sous-Bois.
M. and Mme. Jacques Nantet, 12 rue Montalivet, Paris 8e.
Canon Henri Renard, 60 Boulevard Vauban, Lille.

Germany:

Fraulein Gisela Bursee, Fichardstrasse 24, 6 Frankfurt-Main.
Frau Renate Doll, Traubenweg 5, 69 Heidelberg.
Fr. Dr. Willehad Eckert, O.P., Lindenstrasse 45, 5 Köln.
Herr and Frau Konrad Hoffmann, 2000 Hamburg-52, Ebertallee 45.
Rabbi N. Peter Levinson, Bergstrasse 23, Heidelberg.
Frau Dr. Gertrud Luckner, 78 Freiburg i Breisgau, Werthmannhaus.
Dr. Wilhelm Richter, Bassermannweg 10a, 1 Berlin 45.
Herr Direktor H. Stahl, 6904 Ziegelhausen über Heidelberg, Panoramaweg 2.

Holland:

Dr. Jan van Goudoever, Koningsstraat 9a, Hilversum.
The Revd. K. H. Kroon, Stadionweg 133II, Amsterdam.
Professor Dr. Th. C. de Kruijf, Hoofdstraat 85, Driebergen.
Monsignor Dr. A. C. Ramselaar, Ludgerusstraat 1, Utrecht.
Professor Dr. C. A. Rijk, Mgr. Aengenentlaan 3, Warmond.

Israel:

The Revd. Peter Schneider, 19 Jabotinsky Street, Jerusalem.
Dr. Uriel Tal, Shmuel Kleinstrasse 5, Jerusalem.

Italy:

Signor Federico Buffoni, Via Frusa 43 B, Florence.
Fr. Bertrand de Margerie, S.J., Via del Seminario 120, Roma 6.
Professor and Signora A. Neppi-Modona, Via dei Banchi 5, P.II, Florence.

Switzerland:

Dr. E. L. Ehrlich, Rudolfstrasse 39, 4000 Basel.
The Revd. Anker Gjerding, World Council of Churches, 150 Route de Ferney, Geneva.
Mrs. Ellen Roth, Andrew's Folly, Langwisstrasse 16, 8126 Zumikon.

United States of America:

Rabbi Jacob Agus, Congregation Beth El, 8101 Park Heights Avenue, Baltimore 8, Maryland.
The Revd. Dr. R. C. Dodds, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027.
Professor and Mrs. A. Roy Eckardt, Department of Religion, Lehigh University, Bethlehem, Pa.
The Revd. Fr. Edward H. Flannery, The Providence Visitor, 25 Fenner Street, Providence, Rhode Island 02903.
Rabbi Samuel Sandmel, Hebrew Union College, Jewish Institute of Religion, Clifton Avenue, Cincinnati, Ohio 45220.
Dr. Zachariah Shuster, American Jewish Committee, 30 rue la Boetie, Paris, France.
Rabbi Marc Tanenbaum, American Jewish Committee, 165 East 56th Street, New York, N.Y.
Professor Dr. Manfred Vogel, Northwestern University, Evanston, Illinois.

United Kingdom:

C. C. Aronsfeld, Esq., 19 Thurlby Close, Kenton Road, Harrow, Middlesex.
The Revd. Mother Paul Baring, Convent of the Assumption, Hengrave Hall, Bury St. Edmonds, Suffolk.
Dr. D. Diringer, 50 St. Barnabas Road, Cambridge.
Rabbi Dr. Leslie Edgar, 2 Reynold's Close, London, N.W.11.
Roland Hill, Esq., 15 Wellesley Mansions, North End Road, London, W.14.
Christopher Hollis, Esq., Little Claveys, Mells, Nr. Frome, Somerset.
The Rt. Hon. Sir Seymour and Lady Karminski, 32 Pembroke Gardens, London, W.8.
Dom Edmund Jones, Priory of Christ the King, Bramley Road, London, N.14.
Neville Laski, Esq., Q.C., 20 Vale Court, London, W.9.

The Revd. Dr. I. Levy, O.B.E., 25 Lyndale Avenue, London, N.W.2.
Kenneth Lindsay, Esq., 48 Basildon Court, Devonshire Street, London, W.1.
Sister Marie Louis-Gabriel, N.D.S., 17 Chepstow Villas, London, W.11.
The Revd. Dr. and Mrs. James Parkes, 'Netherton', Iwerne Minster, Blandford, Dorset.
Mr. and Mrs. Daniel Schonfield, The Lodge, Fitzroy Park, London, N.6.
Harold Sebag-Montefiore, Esq., 11 Adam & Eve Mews, London, W.8.
Mr. and Mrs. John Sebag-Montefiore, The New House, Arkwright Road, London, N.W.3.
The Very Rev. and Mrs. Martin Sullivan, The Deanery, St. Paul's Cathedral, London, E.C.4.
The Revd. A. E. Willmott, Spurgeon's College, South Norwood Hill, London, S.E.25.
The Venerable C. Witton-Davies, Archdeacon's Lodging, Christ Church, Oxford.

All members of the Council of Christians and Jews' staff in London can be contacted at 41 Cadogan Gardens, London, S.W.3.

APPENDIX III

WORLD COUNCIL OF CHURCHES ASSEMBLY: NEW DELHI, 1961

Resolution on Antisemitism:

The Third Assembly recalls the following words which were addressed to the Churches by the First Assembly of the World Council of Churches in 1948:

> 'We call upon all the Churches we represent to denounce antisemitism no matter what its origin as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is a sin against God and man.
>
> 'Only as we give convincing evidence to our Jewish neighbours that we seek for them the common rights and dignities which God wills for his children can we come to such a meeting with them as would make it possible to share with them the best which God has given us in Christ'.

The Assembly renews this plea in view of the fact that situations continue to exist in which Jews are subject to discrimination and even persecution. The Assembly urges its member Churches to do all in their power to resist every form of antisemitism. In Christian teaching, the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community. Jews were the first to accept Jesus, and Jews are not the only ones who do not yet recognise him.

APPENDIX IV

DECLARATION BY THE VATICAN COUNCIL ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS

28th October, 1965

1. In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship.

One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth (1). One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men (2), until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light (3).

Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men: What is man? What is the meaning, the aim of our life? What is moral good, what sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? What are death, judgement and retribution after death? What, finally, is that ultimate inexpressible mystery which encompasses our existence: whence do we come, and where are we going?

2. From ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being, or even of a Father. This perception and recognition penetrates their lives with a profound religious sense.

Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and a more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philo-

sophical enquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realises the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination. Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing 'ways', comprising teachings, rules of life, and sacred rites.

The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ, 'the way, the truth, and the life' (Jn. 14,6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself (4).

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognise, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.

3. The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself, merciful and all-powerful, the Creator of heaven and earth (5) who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honour Mary, his virgin mother; at times they even call on her with devotion. In addition, they await the day of judgement when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting.

Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this Sacred Synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind, social justice and moral welfare, as well as peace and freedom.

4. As this Sacred Synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock.

Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ – Abraham's sons according to faith (6) – are included in the same Patriarch's call, and likewise that the salvation of the Church is mysteriously foreshadowed by the chosen people's exodus from the land of bondage. The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree on to which have been grafted the wild shoots, the Gentiles (7). Indeed, the Church believes that by His cross Christ Our Peace reconciled Jews and Gentiles, making both one in Himself (8).

The Church keeps ever in mind the words of the Apostle about his kinsmen: 'theirs is the sonship and the glory and the covenant and the law and the worship and the promises; theirs are the fathers and from them is the Christ according to the flesh' (Rom. 9,4–5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church's mainstay and pillars, as well as most of the early disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish people.

As Holy Scripture testifies, Jerusalem did not recognise the time of her visitation (9), nor did the Jews, in large number, accept the Gospel; indeed not a few opposed its spreading (10). Nevertheless, God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues – such is the witness of the Apostle (11). In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder' (Soph. 3,9) (12).

Since the spiritual patrimony common to Christians and Jews is thus so great, this Sacred Synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ (13); still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the

new people of God, the Jews should not be presented as rejected by God or accursed, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved by the spiritual love of the Gospel and not by political reasons, decries hatred, persecutions, displays of anti-semitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

5. We cannot truly call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: 'He who does not love does not know God' (Jn. 4,8).

No foundation therefore remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned.

The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, colour, condition in life, or religion. On the contrary, following in the footsteps of the holy Apostles Peter and Paul, this Sacred Synod ardently implores the Christian faithful to 'maintain good fellowship among the nations' (1 Pet. 2,12), and, if possible, to live for their part in peace with all men (14), so that they may truly be sons of the Father who is in heaven (15).

NOTAE

(1) Cf. Acts 17,26.
(2) Cf. Wis. 8,1; Acts 14,17; Rom. 2,6–7; 1 Tim. 2,4.
(3) Cf. Apoc. 21,23 f.
(4) Cf. 2 Cor. 5,18–19.
(5) Cr. St. Gregory VII, Letter XXI to Anzir (Nacir), king of Mauritania (PL 148, col. 450 f.).

(6) Cf. Gal. 3,7.
(7) Cf. Rom. 11,17–24.
(8) Cf. Eph. 2,14–16.
(9) Cf. Lk. 19,44.
(10) Cf. Rom. 11,28.
(11) Cf. Rom. 11,28–29; cf. Dogmatic Constitution, *Lumen Gentium* (Light of Nations), AAS 57 (1965), p.20.
(12) Cf. Is. 66,23; Ps. 65,4; Rom. 11,11–32.
(13) Cf. Jn. 19,6.
(14) Cf. Rom. 12,18.
(15) Cf. Mt. 5,45.

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APPENDIX V

INTERNATIONAL CONSULTATIVE COMMITTEE OF ORGANISATIONS FOR CHRISTIAN-JEWISH CO-OPERATION

Since this Report was published, the above Committee has met on a number of occasions. In common with other bodies it has been deeply concerned over the situation in the Middle East, which it has kept under review. At its meeting in Vienna from 6th-8th December, 1967, it issued the following statement:

The Committee believe that in the light of the complex and varied reactions to this situation a thorough re-examination is called for of the fundamental issues at stake in the field of Jewish-Christian relations.

These issues have to do with the understanding by Jews in Israel and throughout the world of the meaning and significance of Jewish people-hood and identity; of the links which unite Jews in all countries to each other and to the land of their fathers; and of the relations between the Jews of Israel itself and the other peoples of the Middle East.

The situation poses similar questions for Christians in their attempt to understand the position of Jews in Israel and in their relations with non-Jews in general and with Christians in particular. Christians have also to face the fact of Jewish bewilderment at the silence of so many Church leaders and Christian bodies in the face of the openly expressed threats of mass extermination.

The Committee therefore urges upon all its constituent organisations the need to encourage joint study of these issues, and to emphasise the importance of treating facts with the utmost respect for their proper context and perspective. Thus the facts concerning the war of June 1967 and its aftermath of political problems and human suffering among Arabs and Jews must be studied in the perspective of the events, both in the Middle East itself and in the world at large, which led up to the war. Moreover, groups should be warned against attempts to introduce explanations or interpretations which ignore the facts, particularly attempts to support political objectives by theological arguments which are in need of further study and clarification.

The Committee is convinced that out of such joint study will develop a deepening relationship of confidence and understanding between Christians and Jews.